It is illuminating to compare the various estimates of his role. They are so contradictory. In India it is hard to be critical, because of the extraordinary prestige which Gandhi has gained. For millions he is almost a god; indeed, some believe him to be an incarnation of Rama or Krishna. The peasants of Champaran, after his acquittal in a magistrate's court, were convinced that he had been miraculously plucked out of the court by an angel! To criticise Gandhi is for many paramount to blasphemy. Since the death of C. R. Das no politician has been strong enough to resist him. But we must not shrink from the task of honest evaluation.

Acharya Kripalani, in *The Gandhian Way,* tries to show that Gandhi is in reality a supreme revolutionary who does what is possible and eschews what is merely romantic, but Kripalani himself is profoundly influenced by a hatred and suspicion of Western industrialism and any ideal of collectivism. He tries to show that Gandhi has realised that the struggle for freedom can only be conducted on a basis of not immediately antagonising the commercial and capitalist interests, by using handicrafts as a provisional programme till freedom is attained, and by rigorously adhering to the principles of "truth and non-violence/* which are not only ethically right, but politically realistic in a disarmed country faced with all the might of Empire.

Romain Rolland has written a noble study of Gandhi as one of the major prophets and, for many sincere people all over the world, Gandhi is a rallying-point and a battle-cry. I do not know how far he has influenced Aldous Huxley, but his insistence that 6nly "pure" means can achieve satisfactory ends is central in the Gandhian way. But it is impossible here to discuss the philosophy of non-violence.

On the other hand, Socialists and Communists have tended to view Gandhi with suspicion or active dislike.